# The Unitarian Calendar

What men call luck
Is the prerogative of valiant souls,
The fealty life pays its rightful kings.
—J. R. Lowell.

Vol. 5 FEBRUARY — 1913 No. 6

## OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

## THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Henry M. Williams.

## UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Incorporated in 1885. The active work of the Society is carried on by the Department of Religious Education of the American Unitarian Association.

*President*, Rev. William I. Lawrance.

*Treasurer*, Mr. Sanford Bates.

## NATIONAL ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes, 11 St. John St., Jamaica Plain, Mass.

## YOUNG PEOPLE'S RELIGIOUS UNION

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Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

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Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

## NATIONAL LEAGUE OF UNITARIAN LAYMEN

Organized in 1909.

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Honorary President, Hon. W. H. Taft.

President, John Mason Little.

Vice-Presidents, Hon. Horace Davis, LL.D. and Mr. M. T. Garvin.

Address correspondence to the Secretary and Treasurer, Mr. Cyril H. Burdett, 135 Broadway, New York City.

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## THE HOUSEHOLD RELIGION

REV. CHARLES F. DOLE, D. D.

Of the First Congregational Society of Jamaica Plain, Boston, Mass.

I wish, however, to say a few words of the bearing of the household religion upon the very serious problem of the modern church. The household religion could get on far better without the church than the church could subsist without the religion of the home. If you had no choice and could not have but one, you could better afford to shut up all the churches than to let the family religion die out. In fact, the trouble with the churches to-day, doubtless, is in the comparative enfeeblement of the ties of the household religion. The spiritual welfare of the people is suffering from industrial conditions which make true family life almost impossible. The church was created not by individuals, but by families, and for the sake of groups of families.

The test of the church, and the test of the Sunday-school likewise, is in the force and quality of the reaction of the public worship and ritual and teaching upon the homes from which the people come. The church just now is not bearing this test satisfactorily. Its ministers have too far forgotten what they are working for. The Sunday-school has proved, as it well might, to be a poor substitute for the teaching of the religious home. The Sunday-school, in-

deed, never ought to have undertaken to bear the responsibility, inseparable from parenthood, for religious instruction. The Sunday-school was, in fact, begun as a makeshift to help children who had no good homes of their own. It is a question whether it has not done more harm than good, so far as responsible parents have come to depend upon it, and have given up even as much as the preparation of its lessons at home.

On the other hand, the good home needs the good church. There is action and reaction between them, needful for both. The social religion is necessarily to supplement the narrower family religion. We who are parents constantly need uplift, inspiration, encouragement, the interpretation of the mysteries of life into faith and brotherhood, the sense of a common purpose and a great cause, the enthusiasm that comes by joining hands and hearts with a multitude of others of kindred spirit. The young children in the old days surely got something by being taken with their parents to the same service with all the other friendly households of the town, by the dim but real consciousness of a holy presence, a common purpose, and the infinite meaning of life. I believe that young and old are always better for the touch of the larger humanity that underlies a genuine church service. It is good for all the people of the hundreds of families to rise to their highest as men, and to be "at their best" with a common good will. It is good if it were only for an hour, but it is not for an hour; it is with a new intent to live the good life continually. Thus the church supplements the home, and ought to do this vastly better, as the united households ought to help and require it to do.

"Forasmuch as all men worship, bow the head
or bend the knee
Toward a fate, a power, a maker, whom they
feel yet cannot see,
Source of life, and life's destroyer, mystery in
mystery;—

"Forasmuch as all the winds, and all the seas in
wild acclaim,
All the worlds from outer darkness eddying into
light and flame,
Roar with rumor of His glory, clang the
syllables of His name;—

"Forasmuch as heart and fancy throb with love
or cower in fear,
Stirred with tremor of His motions, by His
shadowing shield or spear,
And, rebelling or denying, every leaf of life is
sear;—

"Forasmuch as they who love, and lean in love
upon His breast,
Reap the richer bliss of being, drink the dews of
a deeper rest,
Rise renewed in soul and sinew, greeting life
with a keener zest;—

"I will seek Him 'mid the darkness, search His
prints in the shifting sands,
Kneel beside His feet invisible, crave the touch
of His viewless hands,
Trust His love, proclaim His splendor, trumpet-
tongued in the listless lands."

*George Francis Savage Armstrong.*

# A RELIGION HONEST AND OUT-SPOKEN

REV. J. T. SUNDERLAND

Of the Church of Our Father, Ottawa, Can.

The better religion coming will be a consistent and an honest religion.

It will not play fast and loose with truth. It will not willingly ride two horses; one truth, the other superstition:—one, that thought of the Bible and religion and God which modern science and modern knowledge justify, and the other, that medieval thought of these which is outgrown and ought to be laid aside.

It will not use old words in new senses when it knows that it will be understood as using them in the old sense.

It will not preach a liberal sermon to-day, and an illiberal one next Sunday; or a rational sermon in the morning, and an irrational one in the evening.

It will not accept modern thought in the pulpit, and reject it in the Sunday School and the prayer meeting.

It will not, as I recently heard, preach a sweet, broad, helpful sermon, and "sandwich" it in between hymns revolting by reason of the bloody and dark theology which they teach.

It will not preach a genuinely twentieth century sermon, and precede the sermon with a liturgy absolutely medieval in its theology.

No, the better religion coming will be consistent, candid and sincere. What it says one time, it will say all the time. What it declares in sermon it will declare in hymn and scripture and liturgy. What it teaches in the pulpit it will teach in the prayer meeting and in the Sunday School, and everywhere else.

One of the most interesting experiences which an officer of the American Unitarian Association often encounters is to read the accounts which ministers of other faiths give of their courageous effort to escape from the bondage of intellectual compromise into the freedom and light of liberalism. Among such letters one was recently received from which the following extract is taken.

"It was only day before yesterday that the long unquiet of six months terminated in my decision to leave the ——— ministry and offer myself to the Unitarian fellowship. Just the drop needed to precipitate this decision was furnished by an inquiry from a church which is considering me as a candidate for the pastorate as to my soundness in ——— doctrine and teaching. The futility of trying to adapt myself to such an environment flashed upon me as never before and provided me with the moral courage to write to this church withdrawing my candidacy. This I have done and now tender my services to the Unitarian cause, trusting that a statement from me as to my reasons therefor and an investigation of my record may assure me a welcome to your fellowship.

"For some years I have felt and stifled a growing sense of dissatisfaction with the theological attitude assumed in my church. There were questions arising in my mind which I dared not pursue to their logical answer and, distrusting my own powers, felt it to be presumptuous for me to set myself up against the tradition of the church. Yet I tried to be honest and where I could not speak all that was in my heart I kept silence. But my nature has protested long and vigorously against this ignoble silence and I am sure that my ministry has been weakened because my soul was 'cribb'd, cabined and confined.' The whole viewpoint of my ministry has

shifted during the ten years since my ordination, and there is no probability that the council which ordained me then would do so now. An ethical impropriety in my continuing to preach in the ——— fellowship has often suggested itself to my mind, but I have learned that a soul is not free when under authority. With all my might I came to believe that the only authority is that which the soul progressively apprehends by its own spiritual sense and rational powers. The Bible becomes authority only in so far as it authenticates its message to the soul. Religion gave us the scriptures as its finest fruit; the scriptures did not give religion to the world. Maturer religious experience detects crudities in the earlier religious experience of which the Bible is a record and the record of the present ought to add something new and beautiful to that of the past.

"I am not coming to Unitarianism because I wish to make negations, but because I desire its free atmosphere in which to make great positive assertions upon which the higher life of man depends. I desire to place the emphasis upon the universal affirmations of the soul which have found their fullest expression in the Christian scriptures.

"The doctrine of 'the Trinity' never was a reality to me and I feel no loss to my religious life in relinquishing it. Jesus is supreme to me in the moral realm because his message authenticates itself to me and his unique personality grows upon me with wondrous power in a mystic fellowship which is the most precious of life's experiences. He is not my God, but he shows me what God is like as none other can."

How many ministers feel as this writer felt, but are unable to co-ordinate their ideas, it would be difficult to say, but that there are a great number throughout the land there is no doubt.

# FORM AND SPIRIT

GEORGE WILLIS COOKE

When we have found the spiritual centre of religion, its inward law and attraction, and its vision which shows us the divine order, every noble and beautiful form for its expression is fit and good. No form in itself has any value, unless it truly expresses the spiritual fact it is used to interpret and to make more real. It may grow too sensuous, and then it is a hurt to the whole man, for it gives the body more worth than the soul. It may become mechanical, and then it makes religion narrow and fanatical. It is not easy to keep due balance between form and spirit; but proportion is needed, and the right union of life and organization. Where there is life there is body and growth; but no growth without the life.

Faith goes into the desert when the luxury of cities shuts it out. Its spirit vanishes when it becomes a part of the etiquette of life, when men think of it as an extension of the routine of existence. When it is kept out of all the days except Sunday, and allowed no room save in church or cathedral, it may be very gorgeous in its artistic appointments, but it grows thin in substance and loses its vitality. When it is fully alive it creates new forms and uses as easily as the gardener produces a new kind of rose.

The devotional spirit in its best estate is a growth. It is not created by the reading of books. It comes not with observation nor the mere wish to have it. It is wrought out of inward struggle and aspiration, it is kindled into a glow by the presence in the soul of God's grace and beauty. The more ritual, the less trust; and the more faith, the less need of form. That the two are linked together as body and soul all religion teaches, and when in harmony they create the true spirit of worship.

# THE SIGNIFICANCE OF LIFE

REV. FRANK ABRAM POWELL

Of the First Unitarian Society, Manchester, N. H.

I believe that this little life of ours is the key which unlocks for us the kingdom of Heaven. I believe that the problem of life now is the problem of life everywhere and always. I believe that the present moment is just as weighty with the meaning of eternity as any moment which unending ages may reveal. I believe that if God is present everywhere, if His will is law, in the far-flung systems of worlds which hold their flaming circuits through the seas of space, that He is present now and here in your life and mine. If he speaks in the earthquake and the storm, he speaks more potently in the still small voice which whispers within the sanctuary of your inmost soul. And so I believe that if we solve the problem of this human life of ours, we solve the problem of all life and enter into the secret councils of the Most High. I believe in the religious conception of life, because it is the profoundest of all conceptions; because Religion comes with music in His voice saying, "I came that they may have life, and may have it abundantly." I believe, therefore, that we should lay all human experience under tribute so far as it is possible to teach us the philosophy of life; that we should tax our own individual experience to teach us the art of living, and we may be sure that this art of arts is the one great central interest to which all other human interests are but tributary and incidental. And I believe that our lives should not only be strong and symmetrical as the moral sense requires; they should also be beautiful as the esthetic sense requires. It was that worldly-wise man, Lord Chesterfield, who admonished his son to

build a character which should be like a Corinthian edifice upon a Tuscan foundation—the latter having all strength and solidity to support, and the former all possible ornaments to decorate. Strength and beauty should walk hand in hand in our daily lives. If we study nature we have abundant justification for this theory of living. Nature works towards useful ends and yet always in the most beautiful way. She produces her fruits which are useful as the food of man, but in producing them she first gives to the air the shimmering leaves, liveried heralds of joy, then the bursting buds, and odorous blossoms, fairy fabrics from the very loom of beauty, and finally the ripened fruit, rich with luscious flavors, and finished with all delicate tints and traceries by an unrivalled and lavish hand. Everywhere nature works towards useful ends, but always in lovely and beautiful ways; all her processes, great and small, are surprisingly wonderful. And so it transpires that the secret of life is the secret of strength, the secret of growth, the secret of beauty, and religion is the sum total of it all. "I came that they may have life, and may have it abundantly."

## PEACE

HENRY M. SIMMONS

The laws of progress work for peace. A wise man, when challenged, replied that any fool can propose a duel, but it takes two fools to fight. The nations will yet learn this. Already they are questioning the wisdom of wasting most of their wealth in endless preparation for wars which can be avoided and which cannot come without mutual ruin. Already they see a fallacy

in the system which spends millions on a battleship that soon becomes useless by the invention of a better one, and which is forever improving walls to resist cannon, and then improving cannon to destroy the walls. They begin to see the folly of fortifying boundaries at infinite expense, when that long one between us and British America has been safe for nearly a century, without walls or warship, by mere mutual agreement. They see something worse than folly in the system which uses our noble youth like Falstaff's ragamuffins,—as "food for powder" and "to fill a pit,"—and sometimes to fulfil viler purposes. For the moral fallacy, too, is more and more seen. Why condemn brutality and crime at home, and then cultivate them abroad? Why hang for killing one man, and honor for killing a hundred? Why imprison a starving woman for stealing a loaf, and then praise rulers or soldiers for looting cities and stealing a whole country? Shall justice be abolished by a national boundary, and the moral law stop at the State line?

Emerson once said, "The arch-abolitionist, older than John Brown and older than the Shenendoah Mountains, is Love, whose other name is Justice, which was before Alfred, before Lycurgus, before slavery, and will be after it." That same Love and Justice, older than battleships or the brutality that wants them, is still here,—was alive before wars began, and will be after they are ended.

"Nature conceived as moral through and through, from play of atoms to heart's love and a Christ upon a cross, *is* the God we worship.

—*Wm. C. Gannett.*

It is true that the poor sick woman who has been doing washing all day to support her small children is a pitiful sight. It is true that the consumptive man, driven to work day after day to get the means to feed his family, is not at first thought an inspiring object as he plods his tired way homeward. But do we help such by getting down in the slough and taking on the weight of their burdens? So long as we see only their unhappy condition we can never devise any *remedy* for it. We should turn our minds to a consideration of the *way out* for these, and all their kind, if we would help them. We should dwell less upon their needs and more upon ways to permanently meet their needs. Maudlin sympathy will not save them; charity will not save them. A juster organization of society, a mental and spiritual uplift, a more cheerful faith on their part, to all of which we may contribute by our own attitude, will help them more than sympathy. So long as we grovel with them we cannot help them.

One cannot climb out of his environment until he first looks out. Faith, hope, courage will show him the way out. And those who are more fortunate should use their faith, hope and courage to inspire the weaker ones. We emasculate our ability to aid by indulgence in sentimental hysteria. It is not by adding our own doubts and fears to another's that we help him. No matter what a man's condition may be it is better to help him to look up than to look down. It is better to plant faith within his heart than to hypnotize him with a hopeless pessimism. He has enough of pessimism in his own soul. Do not add the weight of your pessimistic sympathy. As opportunity offers, teach him to have faith in his own powers to find a way to better condi-

tions. Teach him that he is a part of the creative life of the universe, and that in degree he can work out his own destiny; that courage and faith will show him new ways of advancement; that so long as his eyes are fixed only upon his troubles he cannot see the way of deliverance; that all over the world a constantly growing throng, organized and unorganized, are working for juster human laws by which society shall aid and provide for those who are unequal to the task of suitably providing for themselves, and by which fuller opportunity for life and happiness will be given by society to its members who labor with head and hands for their families and homes.

Help, in any practical way that you can, those who need temporary aid, but do not waste your energy in hopeless sympathy. Do something to bring permanently better conditions to all those who are the victims of society's barbarism. Work and vote for every law that will promote social and economic justice. Make your sympathy dynamic and constructive and it will then be worth something. It will then strengthen you and its object as well.—*William E. Towne.*

## FIFTY YEARS IN THE MINISTRY

REV. JAMES DENORMANDIE, D. D.

Of the First Church in Roxbury, Roxbury, Mass.

Fifty years in the ministry, and not a note of discord, no harsh words of opposition or misunderstanding or criticism. What patience and forbearance and toleration have you shown, when I can only say, with the last words of the book of Maccabees, "If I have written well, this is what I myself desired; but if meanly and indifferently, this is all I could attain unto." And what gracious hospitality, what unceasing gen-

erosity, a home crowded with memorials of your love, what sacred confidences, what helpful sympathy, what sweet affection, what golden hours, what high companionship, full of refreshment, have you given me for these fifty years?

"Tell me," said Socrates, in his beautiful conversation with Cephalus, "about aged men, whom I look upon as travellers who have gone a journey which I, too, may have to go; and of whom I ought to inquire whether the way is smooth and easy or rugged and difficult, and I should ask of you who have arrived at the time which the poets regard as the threshold of old age, Is life harder toward the end or what report do you give of it?"

We have seen by many illustrations in our papers, within a few days, and by the brilliancy of the street and hall where its progress is shown, the wonderful power of electricity. We all know how much it has been to us,—what a convenience, what a saving of time, what a momentous power it is; but sometimes it seems as if it were only urging us to live by its own speed, like workmen in a vast factory,—the faster the wheels move, the faster our exertions to keep up with them; or like a man in a fever tossing from side to side on his pillow, forgetting the fever is within. But, great as electricity is in its potency and promise, there is no electric road to knowledge, to happiness, or to righteousness,—not smooth and easy by any means, but a road of earnest, unceasing toil. Many and many have been the nights when I have seen the first rays of the morning sun break into my study before I could leave it, and then with such a feeling of unworthiness of what I had to say to you, but withal such gracious compensations as, it seems to me, no other work can equal.

Not long since I was calling upon a successful, selfish, worldly, hard-visaged business man,

who spoke of the poorly paid clergy. He had not done much to make their life easier, and I said, "But only think of their compensations!" "Why, what possible ones can they have?" he asked. I took from my pocket a letter I had that morning received, one of those hundreds which you have written to give comfort, joy, enrichment, and renewal to my life, which I treasure as my jewels and more rich and rare to me than all gems which sparkle in the crown of kings and queens,—one of those letters thanking me, with an overflowing heart, for sympathy and help and new courage and hope. "Good God," he exclaimed, "I would give half my fortune if there was a person in the world to speak such words to me!" Is not that a compensation, the richest the world can offer, and which makes every past toil or attainment only a stimulus to greater effort?

## UNITARIAN HYMN

Lord, what offering shall we bring,
At thine altars, when we bow?
Hearts, the pure, unsullied spring
Whence the kind affections flow;
Soft compassion's feeling soul,
By the melting eye expressed;
Sympathy, at whose control
Sorrow leaves the wounded breast.

Willing hands to lead the blind,
Bind the wounded, feed the poor;
Love, embracing all our kind;
Charity, with liberal store.
Teach us, O thou heavenly King,
Thus to show our grateful mind,
Thus the accepted offering bring,—
Love to thee and all mankind.

JOHN TAYLOR, 1795.

## NEWS NOTES

Remember all ye who have not as yet had your attention called to the annual contribution in behalf of the work of the American Unitarian Association that less than three months remain before the end of the fiscal year. Why not bear this matter in mind, and if your church has not already gathered the contribution, be ready to give just twice as much this year as you did last year.

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Far out in the Pacific Ocean near Cape Mendocino, the most westerly point of the United States, is our Eureka church. The city can be reached only by an ocean voyage. Rev. A. H. Sargent, formerly of Eugene, Ore., is settled over the Unitarian church at this point, and excellent reports come to us of his work. One interesting feature is the children's sermon delivered every Sunday morning promptly at 10:30, lasting five minutes. It takes something of a genius to preach sermons to children, but wherever it can be done it is a good method to adopt.

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The Sunday School at Nashua, N. H., is taking a deep interest in the educational work of the Brahmo Somaj in India. It sent in one Christmas and two New Year scholarships for the education of the boys and girls in the city college in Calcutta, and has voted the first collection in every month for the same purpose.

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At Lincoln, Neb., quite spontaneously there has come to a number of people the recognition of the fact that there is very much need of a pipe organ. This recognition of the need is a prophecy that very soon an instrument, which

will add greatly to the dignity and beauty of the services, will be secured.

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The second annual dinner of the Unitarian church in Summit was held on January 14th. Announcement was made that the Rev. Henry R. Rowe, Secretary of the New Jersey Universalist Convention, and Rev. Lewis G. Wilson, Secretary of the American Unitarian Association, would be the guests of the evening, but it was later learned that the Board Meeting of the American Unitarian Association occurring on the same day would prevent the attendance of the latter.

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The interesting Calendar of the Church of the Messiah of St. Louis, which reaches us regularly, announces that among other subjects which were considered by the Eliot Alliance were: "Juvenile Protection," "Safe-Guarding Girls," "Improving Amusements," "Boys' Clubs and Boy Scouts."

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In the death of George O. Wales of Braintree not only our Unitarian church, but the entire community, has lost its most prominent and efficient member. A fund of $20,000 was left by Mr. Wales to be used to meet the general expenses of the church in the future.

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We are glad to note that the Rev. John L. Marsh has temporary charge of the church in Bolton, with the possibility of continuing his pastorate indefinitely.

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# THE OPEN SECRET

## A Study of Life's Deeper Forces

**By JAMES T. BIXBY, Ph.D.,**

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A searching study of the motive power which lies behind the mechanism of the universe, the Omnipotent and Omniscient Life which is guiding and controlling the world, not by chance or caprice, but in a far better way—by invariable laws. But while the laws of nature are general and cannot be altered to satisfy the wishes of particular persons, yet to a considerable extent the individual has freedom of will so that he need not be dominated by circumstance or environment, but may, if he will, aid in the progress of the world; for the universe is still in the making and to accomplish his divine purpose God depends largely upon man. If the world is to progress as it should, we must go below the surface of material objects and recognize as the all-important thing the Life which is behind all and in all. The author seeks to show the rationality of his belief, not only by positive arguments, but also by refutation of the arguments which have been set forth by prominent philosophers and scientists holding different opinions regarding God and the problem of life.

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**AMERICAN UNITARIAN ASSOCIATION**

**25 BEACON STREET, ∴ BOSTON, MASS.**

# Unitarian Churches

## Promote

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2. **Worship**, as the natural aspiration of the human soul towards completeness.

3. **The Pursuit of Truth** as a safeguard from danger and a guarantee of freedom.

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